[P.68(A)] SA19 Talamanca SA19
Bribri
Cabecar

* 539 said the monkey, and he shouted with such force that he scared even himself.
825 The jaguar tried to do the same but he couldn't. This is because *sibu* felt that if a powerful creature like the jaguar would also have a tremendously loud voice, every animal and person in the world would be afraid of him. Whereas it didn't matter if the smaller monkey who lived in the trees could make a loud noise. *sibu*, however, would not let the monkey eat with his hands. So to this day if he eats fruit, he has to bite it from the bottom and eat up without touching it with his hands.
[821] The Congo monkey is wise, however, and
[TEXT CONTINUES TOP OF P.68(B)--QUALYST]

RECREATION

517 **Visits.** People are not in the habit of visiting
521 for the sake of chatting or exchanging news. In the large houses, each family group of women and older children relaxes by the individual fire, squatting on low benches and talking in almost inaudible voices. The men lie in hammocks or busy themselves repairing an arrow or some similar implement. Elder men
[538] and women often tell theological or lay "his-
[184] tories" (*see* Myths) after suppertime. On the Pacific side, the same general pattern is followed although both men and women are seen talking on the long low benches or on logs more often than in hammocks. Conversation
521 is based on crops; how they are going to plant and where and when; dates of *juntas* (*see* Re-
[184] unions) to prepare the ground, etc. Often, on the Pacific side, women join these talks with the men. Women among themselves talk of children or household chores. There is little
● [888] interest in gossip. Elder people are referred to
431 as *kéké*, a term of great respect. Occasionally, presents of a piece of game are made to a neighboring household, especially on the Pacific side.

574 Visitors are limited to the traveler to or from
484 one side of the range. He or rather they, as these people do not undertake a trip alone,
[576] pause at the door of a house and wait for permission to enter. It depends upon their social importance how much and what kind
[TEXT CONTINUES MIDDLE OF P.68(B)--QUALYST]

[888] *Chordeiles acutipennis Texensis* Lawrence, vulgarly called "Texas Nighthawk" in English.

+ 539

4. The brother asked the sister, "Why did you come?" She answered her brother, "I came to return [to] this place." Thus they conversed together.

5. He heard the jaguar roar. The jaguar said to the woman [and] her brother, "We shall live in the house." They all went to work. When they returned, then everything was cooked. Thus it happened daily.

8. *serike*'s Mother (*Bribrí*)

1. *serike*'s mother is the daughter of *itsǫ́*. *serike* is eight men [in one]. He once wanted to go with a woman. *itsǫ́* ate [*serike*'s] mother. Then they [the family] became angry with their grandfather. Afterwards they went where the world ends. (*Z*) But then they said to their grandfather, "We will return to see you within four days. You remain waiting for us here." Then [*serike*] went where his old grandmother [was[355]].

2. Four days went by. He returned right away to see his grandfather. Then he [*serike*] put plumes on his head. He met his grandfather. Then he carried away the root[356] to kill him. (*Z*) Then we see much wind blowing.[357] This happens in the summer all the time.

9a. The Stone Jaguar (*Cabécar*)

1. I am going to tell about the stone jaguar. Everywhere *sibu* made the

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4. ikɔte ichagá ikutąną, "jirəwągLɔ bɔ betena?" ike kugaite, "sbitə-jika ką mjnąną." jebibɔ iktə ną̨rə.

5. ksaitera namą uLurgę́. namą̀te ika iLagLáną̀ ɨobuku bokeną, "sąte senewemi jujarga." jiewą migę kLabé ikabLɔ. biguge danera, jirə bikaLɛ tsǫ LiLajka. jerə kegarra.

8. serike amí

1. serike amí-rər itsǫ́ aLabusi. serike rər pagəL wepa. emí ké ą́ aLakarpa tą́ ɛ-togLɔ̀ą. itsǫ́-tə[355] imí katɛ-wa. nęę iepa uLąna iduo-kj. ukaska i-michórąk wę ką-ną̀k wɔbLerkęę. (*Z*) ére étą iduó ą́ i-cheąt, "kį́ tkeL-ŋjwową sarəmęLɛ bəsəuk. je mąątɛ sá kistsək." nęę i-michoe iujkékeLasąk.

2. kąre tkeL-ŋjwowatą. ilkəąnąmęLɛ iduó ɜuLánmeLɛ. étą iwə̀kir-kj duka tuLákąiwą́. iduó kųwą étą ikuąmiwą[357] ujtɛ́wą. (*Z*) étą sé-tsó isuúktą simpé buLar tsíe. é wambLéke duáə kékə́ra.

9a. ják namą

1. ɜis-mą iɜə namą ják. jiska sibətɛ iɜəwa namą ják tsəwəiəgLa.

[554]
[888]

[355] Literally, "it was."
[356] I.e., the grandfather who is considered the root of the family.
[357] Literally, "smoke."
[355] Have to signifies action.
[357] ikuą is root; miwą is carried away.